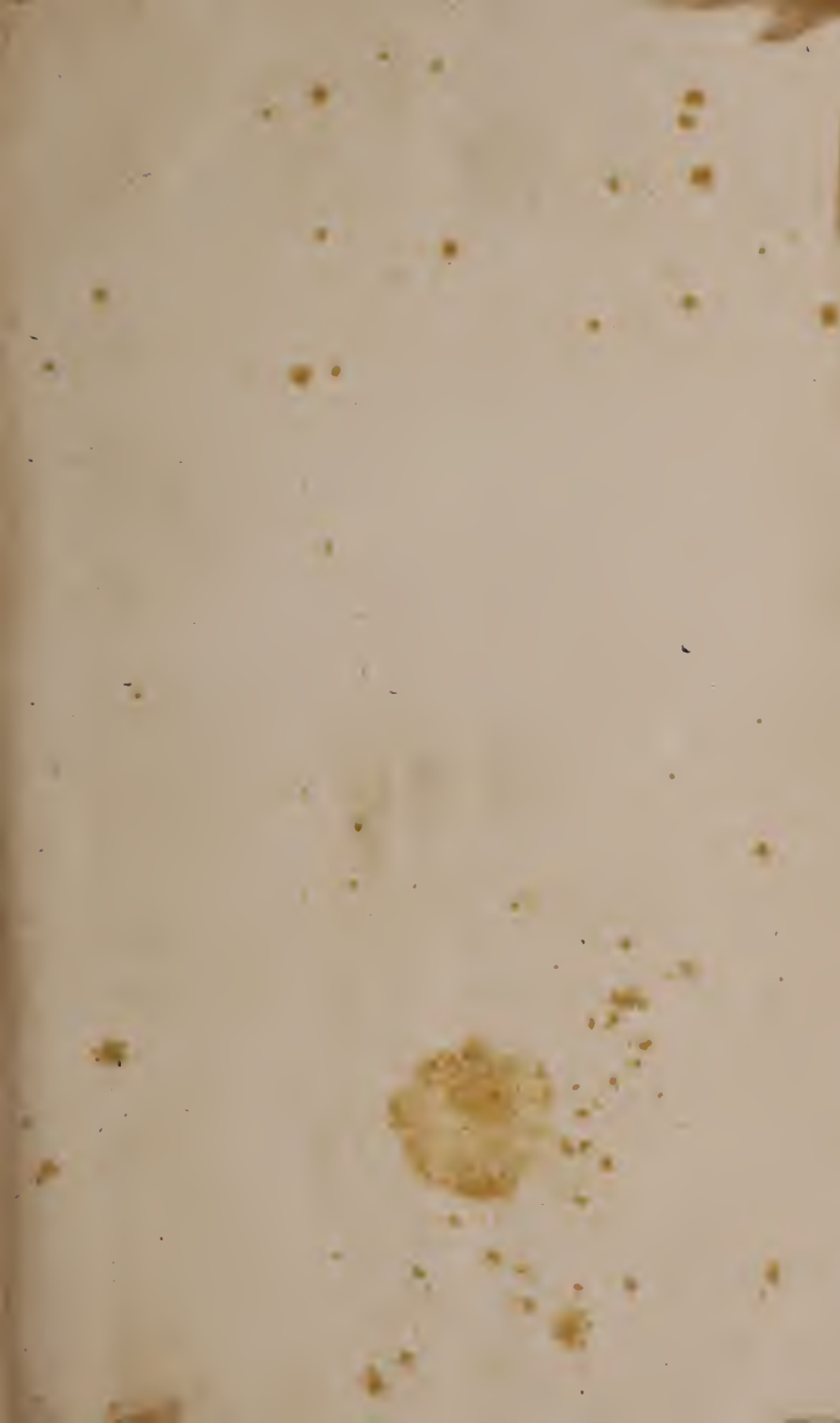


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BANNER OF THE COVENANT.

1851.

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"For Christ's Crown and Covenant."

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Theological Discussions.

[For the Banner of the Covenant.]

GENERAL THOUGHTS ON CHANGE OF ECCLESIASTICAL RELATIONS, AND CERTIFICATES, OR TESTIMONIALS.

The church of God, in constitution and administration, being what she ought to be, there would be no place for a legitimate breaking up of the relationship between her and any of her children: But this divine corporation is not what she ought to be. Her schisms deform her beauty and mar her efficiency. Imperfect, however, as the church is in her several departments, changes, by a breaking of the ties of existing relations with any of them, should not be lightly made. It ought by every Christian to be borne in mind, that for schisms in the household of faith the Head of the family has made no provision, and for a departure from the divinely established communion of the family he has left no open door. The children of that family, under himself, he has committed to the ministerial care of the servants of his own appointment, who are obliged to watch for their souls, as for them they must render to him an account. Heb. xiii. 17.

How shall those appointed servants answer, in their official character, for the absence of any committed to their care? The will of the Master, in this case, seems to be clearly indicated by the generally recognised law of his house. If he has himself called the individual away by death, the visible relation is disannulled, and the responsibility of the servant ceases; or if, in his providence, he has made it proper that there should be a change of location from one part of the organical abode to another, as from one parish to another, which changes not the *ecclesiastical* relation, but the locality only, it frees from responsibility the authorities of the department left, as to the party who changes his place of residence; and, if the party be cut off by the orderly application of the law of the house from all *organical* connexion with it, for him the servants of the house are no longer accountable. Death, removal with testimonials of dismissal to another *organically* recognised department of the community, or excommunication, for sufficient cause, furnish a reply to the above question.

In every case, except those of death and simple change of locality, will a formal excommunication be requisite to free the authorities of the church from the responsibility above referred to? Excommunication, whether in its less or greater form, ought never to be rashly had recourse to. Its administration, while in the spirit of firmness, ought always to be temperate, and conducted in that of light, caution,

and kindness. Were the church what she ought to be, and what her institution requires her to be, organically one, on the foundation of the prophets and apostles, the question just proposed would be of easy solution. The actual condition of the church, however, renders it more difficult; yet, under certain aspects of conduct and character, the case is not mysterious. Heresy subversive of fundamental truth, and immorality that removes the foundations of moral order, clearly indicate the necessity of this higher exercise of the church's discipline. In such cases there is no place for doubt. But a simple change of ecclesiastical relations seldom involves either of these conditions. Such a change, according to the nature of the case, may, in itself, be right or it may be wrong; and, accordingly, it may really deserve no censure, or it may be of such a character as imperatively to demand the highest in the power of the church to inflict.

On this subject, the Reformed Presbyterian Church has been cautious and gentle. Except in cases of gross disorder in her members, her discipline has been a stranger to the greater excommunication. A simple departure from her communion she has never followed with a violent discipline. Believing her constitutional profession to be right, a departure from her fellowship is considered to be wrong; but the enjoyment of that fellowship must be voluntary on the part of the recipient. If she could, she would, compel none to enter her communion, nor would she desire to retain an unwilling communicant. Her members she requires to be a *free will offering*, נדבחה, *nedaboth*, Ps. cx. 3, to her Lord and to herself. The individual who abandons her communion, by his own act, disposes of himself. He places himself beyond the pale of her communion and of her authority, as far as her distinct organization is concerned. Legitimately, it is considered, he can be followed no farther. His name is expunged from the roll of her members, as no longer of them, and the door is closed after him. The church is not a thoroughfare for every wanderer, or a place of common resort. The individual has taken his departure, his name is no longer on the roll, and the door is closed against his re-entrance, until his rap is heard at it, respectfully and earnestly seeking a re-admission. His position and relation to the church now are very different from what they were previous to his departure. Duty, safety, and self-respect forbid the re-admission of such an individual, without inquiry being made and satisfaction given, on some subjects of importance: such as the *reason* or *reasons* of his abandoning the fellowship of the church, *where* and *how* he had been employed since his departure, *why* he now seeks a re-admission, and what *assurance* can be given of his *consistent deportment* for the future. Less than what is now stated, in such a case, could not be demanded, and with less the Reformed Presbyterian Church has never dispensed.

When the report of such a change of ecclesiastical relations, the expunction of the name from the roll of membership, and the closing of the door of the subordinate judicatory, has been made to the supreme judicatory, and the procedure has received the sanction of that superior court, the case becomes a part of its business, and no ulterior action can be taken in the matter, except as directed by that superior tribunal. To it, too, pertains the original power of revision and control in every case of general interest. All this is so very plain that it seems strange how any Presbyterian mind can have any doubt in the matter.

We merely advert to another inquiry. Has one who changes his ecclesiastical relations—who goes to another community—a right to demand a certificate, or testimonial of recommendation to another body? Or is the body, now left, under any obligation to furnish him with such testimonials? For instance, a Presbyterian proposing to go either to the Methodist, Baptist, Episcopal, Papal, or Unitarian community, or to the world's waste? Unhesitatingly, we say No. There is no right either to demand or obligation to give such certificate. The conduct, character, and aims of the individual supposed, might be such as to make the giving such a certificate a most unworthy and criminal act—injurious to the individual himself, of bad tendency in reference to others, and morally inconsistent on the part of those who do the deed. Yet, on the other hand, there may be cases in which the aims, conduct, character, and standing of an individual proposing such a change as, under the law of courtesy and general propriety, would render it becoming to give him a testimonial of his standing, until that time. The reckless adventurer and the man of mind, orderly and unassuming in his manners—pious, manly, candid, and honourable in his deportment, though labouring under some mental misapprehension as to some subordinate point of truth or duty—can never be put upon the same platform, or be treated in the same manner. But the law of the church can provide no *specific rule* in such cases. In the case of the obviously untrustworthy, the general rule of justice will guide to what is right; and in that of the man of worth, though somewhat mistaken, the enlightened principle of a discreet comity will keep from doing any wrong, while it gives all that the candid and orderly will seek.

It ought, however, to be kept in mind, in giving such testimonials, that truth may not be violated, good order not trampled upon, and moral consistency not disregarded, peculiar care is to be taken. And, in no case, will a Presbyterian of intelligence and principle ever give, in the form of commendatory testimonials, a roving commission to the ecclesiastical adventurer, to run lawlessly at large. It has been, and perhaps still is, the infelicity of most departments of the church, to be vexed by some reckless individuals who can never be at rest. In no department of the church do they feel at home, and yet in half a dozen of very different places would be equally at home. *Ever learning, but never coming to the knowledge of the truth.* Toward such, to be either peevish or severe would be unbecoming; yet such ought not to be kept in ignorance of their true position. In the church, it is hoped, the love of truth and order, the law of kindness, candour with its plainness of sincerity, and the spirit that aims at the character of a lofty moral bearing, though the brainless and heartless may sneer at the idea, are abroad, and will, in due time, produce their happy results.

The sum of these remarks is—Any change of ecclesiastical relations is a serious, a solemn thing, not rashly to be attempted; the individual who effects it places himself beyond the fellowship and authority of his previous spiritually-organized connexion; his name is expunged from the roll of his former associates, and the door from which he has made his way is closed against him; the supreme judicatory that gives its sanction to this expunction of his name, and to this closing of the door, has become a party in the matter; and of these solemn acts there can be no legitimate reversal, irrespective of the direction of the su-

preme tribunal; the door cannot be opened for re-admission of the man, and for the restoration of the name to the roll, until the penitent earnestly makes his request for re-admission, and renders a spiritual satisfaction for his erratic course; no one breaking up his ecclesiastical connexion, to go to another body, has any right to demand a commendatory testimonial; and if such a one, in any case, is given, it ought not to be a lawless, vagrant commission, but a document cautiously and truly expressed, and of no validity as to certification of character beyond the hour of its signature. God is a God of order. "*Let every thing be done decently and in order.*" Inattention to, or disregard of, the principles of social order always produces mischief.

July 31, 1851.

Z.

[From Fairbairn's Typology.]

THE RESURRECTION FROM THE DEAD.

In the writings of the Greeks and Romans, especially those of the former, we find the distinction constantly drawn between matter and spirit, body and soul,—and the one generally represented as having only elements of evil inhering in it, and the other elements of good. So far from looking for the resurrection of the body, as necessary to the final well-being of men, full and complete happiness was held to be impossible so long as the soul was united to the body. Death was so far considered by them a boon, that it emancipated the ethereal principle from its prison house; and their visions of future bliss, when such visions were entertained, presented to the eye of hope scenes of delight, in which the disembodied spirit alone was to find its satisfaction and repose. Hence it is quite natural to hear the better part of them speaking with contempt of all that concerned the body, looking upon death as a final, as well as a happy release from its vile affections, and promising themselves a perennial enjoyment in the world of spirits. "In what way shall we bury you?" said Crito to Socrates, immediately before his death. "As you please," was the reply. "I cannot, my friends, persuade Crito that I am the Socrates that is now conversing, and ordering every thing that has been said; but he thinks I am that man whom he will shortly see a corpse, and asks how you should bury me. But what I have all along been talking so much about,—that when I shall have drunk the poison I shall no longer stay with you, but shall, forsooth, go away to certain felicities of the blest,—this I seem to myself to have been saying in vain, whilst comforting at the same time you and myself." And in another part of the same dialogue (Phædo,) after speaking of the impossibility of attaining to the true knowledge and discernment of things, so long as the soul is kept in the lumpish and impure body, he is represented as congratulating himself on the prospect now immediately before him: "If these things are true, there is much reason to hope that he who has reached my present position, shall there soon abundantly obtain that, for the sake of which I have laboured so hard during this life; so that I encounter with a lively hope my appointed removal." No doubt such representations give a highly coloured and far too favourable view of the expecta-

tions which even the better part of the heathen world cherish of a future state of being,—for to most of them the whole was overshadowed with doubt and uncertainty, too often, indeed, the subject of absolute unbelief. But in this respect the idea it presents is perfectly correct, that so far as hope *was* exercised toward the future, it connected itself altogether with the condition and destiny of the soul; and so abhorrent was the thought of a resurrection of the body to their notions of future good, that Tertullian did not hesitate to affirm the heresy, which denied that Christian doctrine to be the common result of the whole Gentile philosophy.*

It was precisely the reverse with believers in ancient and primitive times. *Their* prospects of a blessed immortality were mainly associated with the resurrection of the body; and the dark period to them was the intermediate state between death and the resurrection, which even at a comparatively late stage in their history presented itself to their view as a state of gloom, silence and forgetfulness. They contemplated man, not in the light in which an airy, speculative philosophy might regard him, but in the more natural and proper one of a compound being, to which matter as essentially belongs as spirit, and in the well-being of which there must unite the happy condition both of soul and body. Nay, the materials from which they had to form their views and prospects of a future state of being, pointed most directly to the resurrection, and passed over in silence the period intervening between that and death. Thus, the primeval promise, that the seed of the woman should bruise the head of the serpent, taught them to live in expectation of a time when death should be swallowed up in victory,—for death being the fruit of the serpent's triumph, what else could his complete overthrow be, than the reversal of death—the resurrection from the dead? So also the prophecy embodied in the emblems of the tree of life, still standing in the midst of the garden of Eden, with its way of approach meanwhile guarded by the flaming sword, and possessed by the cherubim of glory,—implying, that when the spoiler should be himself spoiled, and the way of life should again be laid open for the children of promise, they should have access to the food of immortality, but only, of course, by rising out of death, and entering on the resurrection-state. The same conclusion grew, as we have just seen, most naturally, and we may say inevitably, out of that portion of the promises made to the fathers of the Jewish race, which assured them of a *personal* inheritance in the land of Canaan,—for dying as they did without having obtained any inheritance in it, how could the word of promise be verified to them, but by their being raised from the dead to receive what it warranted them to expect? In perfect accordance with these earlier intimations, or ground promises, as they may be called, we find, as we descend the stream of time, and listen to the more express utterances of prophecy regarding the hopes of the church, that the grand point on which they are all made to centre, is the resurrection from the dead;—and it is so,

* Ut carnis restitutio negetur, de una omnium philosophorum schola sumitur, De Praesc. adv. Haeret.

no doubt, for the reason, that as death is from the first represented as the wages of sin, the evil pre-eminently under which humanity groans, so the abolition of death by mortality being swallowed up of life, is understood to carry in its train the restitution of all things.

The Psalms, which are so full of the experiences and hopes of David, and other holy men of old, while they express only fear and discomfort in regard to the state after death, not unfrequently point to the resurrection from the dead as the great consummation of desire and expectation: "My flesh also shall rest in hope, for thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption," Ps. xvi. 9, 10. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling; but God will redeem my soul from the power of the grave, for he shall receive me," xlix. 14, 15. The prophets, who are utterly silent regarding the state of the disembodied soul, speak still more explicitly of a resurrection from the dead, and evidently connect with it the brightest hopes of the church. Thus Isaiah, "He will swallow up death in victory," xxv. 8; and again, "Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust," xxvi. 19. To the like effect, Hosca xiii. 14, "I will ransom them from the power of the grave, I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." The vision of the dry bones in the thirty-seventh chapter of Ezekiel, whether understood of a literal resurrection from the state of the dead, or of a figurative resurrection, a political resuscitation from a downcast and degraded condition, strongly indicates, in either case, the characteristic nature of their future prospects.* Then, finally, in Daniel we read, ch. xii., not only that he was himself, after resting for a season among the dead, "to stand in his lot at the end of the days," but also that at the great crisis of the church's history, when they should be for ever rescued from the power of the enemy, "many of them that sleep in the dust of the earth should awake, some to everlasting life, and some to shame and everlasting contempt."

Besides these direct and palpable proofs of a resurrection in the Jewish scriptures, and of the peculiar place it holds there, the Rabbinical and modern Jews, it is well known, refer to many others as inferentially teaching the same doctrine. That the earlier Jews were not behind them, either in the importance they attached to the doctrine, or in their persuasion of its frequent recurrence in the Old Testament scriptures, we may assuredly gather from the tenacity with which all but the Sadducees evidently held it in our Lord's time, and the ready approval which he met with when inferring it from the declaration made to Moses, "I am the God of

* *Nunquam enim poneretur, etc.* "For never (says Jerome on Ez. xxxvii.) would the image of the resurrection have been employed to signify the restitution of the Jewish people, unless the resurrection itself had been a reality, and had been believed in as a coming event; since no one thinks of confirming uncertain things by others, which have no existence."

Abraham, of Isaac, and of Jacob." It is nothing to the purpose, therefore, to allege, as has often been done, against any clear or well-grounded belief, on the part of the ancient Jews, regarding a future and immortal state of being, such passages as speak of the darkness, silence, and nothingness of the condition immediately subsequent to death, and so long as the body rests in the tomb. Of a heathenish immortality, which ascribed to the soul a perpetual existence separate from the body, and considered its happiness in such a state as the ultimate good of man, they certainly knew and believed nothing. But we are persuaded, no tenet was more firmly and sacredly held among them from the earliest periods of their history, than that of the resurrection from the dead, as the commencement of a final and everlasting portion of good to the people of God. And when the Jewish doctors give to the resurrection of the dead a place among the thirteen fundamental articles of their faith, and cut off from all inheritance in a future state of felicity those who deny it, we have no reason to regard the doctrine as attaining to a higher place in their hands, than it did with their fathers before the Christian era.

Poetry.

LATIMER AND RIDLEY, BURNED AT THE STAKE, A. D. 1555.

The recent attempts of the papal hierarchy to re-establish its dominion in England have awakened great attention to the history of the Reformation, and the early struggles of the reviving church with the persecuting, anti-Christian apostacy. A friend has handed to us a number of Blackwood's Edinburgh Magazine, containing an excellent piece of poetry of this character; which, though long, will be found well worth reading.

[The fires of Smithfield and the massacre of Bartholomew are truly events of little consequence in history, if they fail to convince us of the aggressive and unscrupulous policy of the Roman Catholic Church. The claim of the pope, which has never undergone or can undergo any modification whatever, is nothing less than one of universal supremacy. That claim is asserted now as broadly and boldly as it was three hundred years ago; when, at the accession of Mary, Cardinal Pole was sent over as legate to England, for the reduction of that realm to the obedience of the see of Rome, and for the extirpation of heresy.

It matters not what may have been the private character of the cardinal. He has been represented as a man of mild nature, humane disposition, and averse to the infamous cruelties which were then perpetrated, the odium of which has been commonly thrown upon Bishops Gardiner and Bonner. This much at least is plain, that, whatever may have been his opinion as to the methods which were employed for the suppression of protestantism, he did not deem it expedient to exercise his great power in mitigating the fury or tempering the cruelty of the persecution. He was a passive witness of its enormities, and allowed the mandates of the church to supersede the dictates of humanity and the merciful teaching of the Saviour.

The records of the reign of Mary ought, especially at the present time, to be studied by those who, in their zeal for toleration, forget that they have to contend with most bitter and uncompromising enemies. Not only the

sufferings and fortitude of the martyrs (among whom were numbered five bishops and twenty-one clergymen of the reformed faith of England,) but the charges on which they were condemned, and the noble testimony which they bore, will be found detailed in John Foxe's *Acts and Monuments*. Next to that of Archbishop Cranmer, the names of Latimer and Ridley can never be forgotten in this land, so long as the voice of protestantism is heard against papal superstition and supremacy. Political and ecclesiastical dominion are things inseparable from each other in the eye of Rome; and wherever she has succeeded in planting her foot, she has attempted to enforce spiritual submission, and to extinguish liberty of conscience, by the power of the secular arm. The following extract from the work already referred to, narrates the close of the terrible tragedy which consigned two English prelates to the flames at Oxford:—

"Then they brought a fagot, kindled with fire, and laid the same down at Dr. Ridley's feet. To whom master Latimer spake in this manner: 'Be of good comfort, master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.'

"And so the fire being given unto them, when Dr. Ridley saw the fire flaming up towards him, he cried with a wonderful loud voice, 'In manus tuas, Domine, commendo spiritum meum: Domine, recipe spiritum meum.' And after, repeated this latter part often in English, 'Lord, Lord, receive my spirit;' master Latimer crying as vehemently on the other side, 'O, Father of heaven, receive my soul!'—who received the flame, as it were embracing of it. After he had stroked his face with his hands, and as it were bathed them a little in the fire, he soon died (as it appeareth) with very little pain or none. And thus much concerning the end of this old and blessed servant of God, master Latimer, for whose laborious travails, fruitful life and constant death, the whole realm hath cause to give great thanks to Almighty God.

"But master Ridley, by reason of the evil making of the fire unto him, because the wooden fagots were laid about the gorse, and over-high built, the fire burned first beneath; being kept down by the wood; which when he felt, he desired them for Christ's sake, to let the fire come unto him. Which, when his brother-in-law heard, but not well understood, intending to rid him out of his pain (for the which cause he gave attendance,) as one in such sorrow, not well advised what he did, heaped fagots upon him, so that he clean covered him, which made the fire more vehement beneath, that it burned clean all his nether parts, before it once touched the upper; and that made him leap up and down under the fagots, and often desire them to let the fire come unto him, saying, 'I cannot burn.' Which indeed appeared well; for, after his legs were consumed by reason of his struggling through the pain (whereof he had no release, but only his contentation in God,) he showed that side toward us clean, shirt and all, untouched with flame. Yet in all this torment he forgot not to call unto God, still haying in his mouth, 'Lord, have mercy upon me!' intermingling his cry, 'Let the fire come unto me: I cannot burn.' In which pangs he laboured till one of the standers-by with his bill pulled off the fagots above, and where he saw the fire flame up, he wrested himself unto that side. And when the flame touched the gunpowder, he was seen to stir no more, but burned on the other side, falling down at Master Latimer's feet; which, some said, happened by reason that the chain loosed; others said, that he fell over the chain by reason of the poise of his body, and the weakness of the nether limbs.

"Some said, that before he was like to fall from the stake, he desired them to hold him to it with their bills. However it was, surely it moved hundreds to tears, in beholding the horrible sight; for I think there was none that had not clean exiled all humanity and mercy, which would not have lamented to behold the fury of the fire so to rage upon their bodies."]

I.

'Tis good to sing of champions old,
 The honour and renown;
 To tell how truth and loyalty
 Have saved an earthly crown.
 But shame to us, if on the day
 When higher themes are given—
 When man's device and man's decree
 Usurp the word of Heaven—
 We dare forget the nobler names
 Of those who vanquished death,
 To keep unstained, from sire to son,
 Our freedom and our faith!

II.

We bend the knee and bow the head
 Upon the Christmas morn,
 In token that, for sinful men,
 The Saviour, Christ, was born.
 Nor less, unto the faithful heart,
 That time must hallowed be,
 On which our Lord and Master died
 In anguish on the tree;
 And Easter brings its holy hymn,
 Its triumph o'er the grave,
 When He, the dead, arose in might,
 Omnipotent to save.*

III.

We worship as our fathers did,
 In this our English home,
 Not asking grace from mortal man
 Nor craving leave from Rome.
 Once more the warning note is heard,
 The hour of strife is near—
 What seeks he, with his mitred pomp,
 That rank Italian here?
 What sought they in the former days,
 When last that mission came?
 The will, the craft, the creed of Rome
 Remain for aye the same!

IV.

Wo, wo to those who dared to dream
 That England might be free;
 That papal power and papal rule
 Were banished o'er the sea;
 That he who sat in Peter's chair,
 Had lost the will to harm,
 Was powerless as a withered crone
 Who works by spell and charm!
 Wo, wo to those who dared deny
 The Roman pontiff's sway!
 His red right arm is bared in wrath,
 To smite and burn and slay!

V.

Light up, light up the ready fires!
 Sound trumpet, fife and drum;
 Give welcome meet to him who brings
 The sovereign hests of Rome.
 No humble barefoot messenger—
 No sandalled monk is he;
 A stately priest—a cardinal—
 Proclaims the pope's decree.
 And see! upon her royal knees
 The queen of England falls,
 In homage to a mightier prince,
 Within her fathers' halls!

VI.

'Tis done. Fair England! bow thy head,
 And mourn thy grievous sin!
 What though the Universal Church
 Will gladly let thee in!
 The stain is still upon thy brow,
 The guilt is on thy hand;
 For thou hast dared to worship God,
 Against the pope's command.
 And thou hast scoff'd at saint and shrine,
 Denied the queen of heaven,
 And opened up with impious hands
 The holy book unshriven.

VII.

For this, and for thy stubborn will
 In daring to be free,
 A fearful penance must be done
 Ere guilt shall pass from thee.
 The prophets of the new-born faith,
 The leaders of the blind—
 Arise, and take them in the midst—
 Leave not a man behind!
 In London's streets and Oxford's courts
 A solemn fast proclaim,
 And let the sins of England's church
 Be purged away by flame!

VIII.

In order long, the monkish throng
 Wind through the Oxford street,
 With up-drawn cowls and folded hands,
 And slow and noiseless feet.
 Before their train the crucifix
 Is borne in state on high,
 And banners with the agnus wave,
 And crosiers glitter by:
 With spangled image, star-becrowned
 And gilded pyx they come,
 To lay once more on English necks
 The hateful yoke of Rome.

* It is scarcely necessary to say, that we are not to be understood as approving *all* the sentiments of this piece. The intelligent reader will easily separate the chaff from the wheat.—ED. BAN.

IX.

'The mail-clad vassals of the church
 With men-at-arms are there,
 And England's banner overhead
 Floats proudly in the air.
 And England's bishops walk beneath—
 Ah me! that sight of wo!
 An old, old man, with tottering limbs
 And hair as white as snow.
 Another, yet in manhood's prime,
 The blameless and the brave—
 And must they pass, O cruel Rome,
 'To yonder hideous grave?

X.

"Aye—for the church reclaims her
 'To her all power is given— [own;
 The fagot and the sword on earth—
 The keys of hell and heaven.
 To sweep the heretics away,
 'Tis thus the church commands—
 What means that wailing in the crowd?
 Why wring they so their hands?
 Why do the idle women shriek—
 'The men why frown they so?
 Lift up the host, and let them kneel,
 As onwards still we go."

XI.

'The Host was raised—they knelt not
 Nor English knee was bowed, [yet,
 'Till Latimer and Ridley came,
 Each in his penance-shroud.
 Then bent the throng on either side,
 Then knelt both sire and dame,
 And thousand voices choked with sobs,
 Invoked the martyrs' name.
 No chanted hymn could drown the cry,
 No tramp nor clash of steel—
 O, England! in that piteous hour,
 Was this thy sole appeal?

XII.

What more? 'That cry arose on high;
 'Twas heard, where all is calm,
 By Him who, for the martyr's pang,
 Vouchsafes the martyr's palm;
 By Him who needs no human arm
 To work his righteous will:—
 "The Lord is in his holy place,
 Let all the earth be still."
 They said it—they who gave the doom,
 In that most awful name—
 And if they spoke in blasphemy,
 So shall they die in shame!

XIII.

To death—to death! 'The stake is near,
 'The fagots piled around;
 'The men-at-arms have made their ring,
 'The spearmen take their ground:
 'The torches, reeking in the sun,
 Send up their heavy fume;
 And by the pile the torturer
 Is waiting for the doom.
 With earnest eye and steadfast step,
 Approach the martyr twain—
 "Our cross!" they said—then kissed the
 And bowed them to the chain. [stake,

XIV.

Short be the pang!—Not yet, not yet!
 'The tempter lingers near—
 Rome parts not with her victims so;
 A priest is at their ear.
 "Life—life and pardon! say the word,
 Why still so stubborn be?
 Do homage to our Lord the pope—
 One word, and you are free!
 O brothers! yield ye even now—
 Speak but a single name—
 Salvation lies not but with Rome;
 Why die in raging flame?"

XV.

'Then out spake aged Latimer:—
 "I tarry by the stake,
 Not trusting to my own weak heart,
 But for the Saviour's sake.
 Why speak of life or death to me,
 Whose days are but a span?
 Our crown is yonder—Ridley—see!
 Be strong, and play the man.
 God helping, such a torch this day
 We'll light on English land,
 That Rome and all her cardinals
 Shall never quench the brand!"

XVI.

They died. O ask not how they died!
 May never witness tell,
 'That once again on English ground
 Was wrought that deed of hell!
 The Consul, mad for Christian blood,
 Even in his deadliest rage,
 Was human when he opened up
 The famished lion's cage—
 More human far than they of Rome,
 Who claimed the Christian name,
 When those, the ministers of Christ,
 Were writhing in the flame!

XVII.

Harlot of Rome! and dost thou come
 With bland demeanour now?
 The bridal-smile upon thy lips,
 The flush upon thy brow—
 The cup of sorcery in thy hand,
 Still in the same array,
 As when our fathers in their wrath
 Dashed it and thee away?
 No! by the ashes of the saints,
 Who died beneath thy hand,
 Thou shalt not dare to claim as thine
 One foot of English land!

XVIII.

The echo of thy tread shall make
 The light still higher burn—
 A blaze shall rise from Cranmer's grave
 And martyred Ridley's urn!
 A blaze which they who own thy power
 Shall stand aghast to see,
 A blaze that in your infamy
 Shall show both them and thee!
 Yes! send thy cardinals again—
 Once more array thy powers—
 Their watchword is The pope of Rome,
 The Word of God, be ours!

Miscellaneous.

[For the Banner of the Covenant.]

THE SUSTENTATION PLAN.

To the Editors of the Banner of the Covenant.

GENTLEMEN,—My long silence on the subject of the Sustentation Fund, so much agitated by some of our friends, is no proof that Mr. Layman has accomplished a complete victory, or that the arguments he adduces are at all consistent with Bible principles. When I received the November number of the Banner for 1850, and read his remarks and reply, I was almost compelled to say, in the language of scripture, that when I should find him in his right mind, and sitting at the feet of Jesus, I should then reply, but not sooner. He seems to be very short of material to support his position, when he refers to the institution of the burnt sacrifice in Lev. i. 3, where the offerer was to give of his own voluntary will. Does he intend to insinuate that the members of our church who pay pew rent are compelled to pay, when they voluntarily consent to do so under a sense of duty, and esteem it a privilege to support, in a systematic style, the heralds of the Cross and the institutions of divine worship? Besides, these typical regulations, introduced into the church under the Mosaic economy, have all had their fulfilment in the great sacrifice once offered up in the end of the world. He makes another assertion respecting the assessing of pews by the Trustees of the congregation, which is a mistake; for I can assure him, that it is the congregation in a congregated capacity that makes the assessment, and not the Trustees. But almost any plea will suit a dissatisfied person, rather than submit to what is not of his own making. Another remark (in keeping with the rest,) of his is, that it is wrong for heads of families to pay for their children, for the consequence is, the youth of the church are trained up in the neglect of this duty. Well, on the same principle, heads of families ought not to represent their children at the family altar, or they will be guilty of training them up in the neglect of prayer, which is a duty inculcated on them in presenting their offspring for baptism. But all this is part and parcel of the system of a general conference fund, where the preacher, his wife, and each of his children, get their yearly salary, and so each one settles his or her own account with the church. The next thing is the amount every one should pay. The scripture says,

it should be according to a man's ability. It is well known that many in the Reformed Presbyterian Church give all they are able, and some really more; while many do not come up so far, as out of their abundance to imitate the widow in the Gospel, who threw in her whole living. And yet to these very individuals is the church in some measure indebted for her ability to prosecute their operations. Mr. Layman assures your readers that I have not disproved any of the arguments brought forward on this subject. I admit that some of them do not need disproving, such as the one contained in first Corinthians, 9th chap., 14th verse. An argument that my much esteemed and highly respected friend, Rev. Mr. Nevin, quotes frequently. And not he alone, for it is the main argument adduced from scripture by the clergy of the churches of Rome and England, and almost all other sects. This, I am aware, does not invalidate its force; but what does it argue in support of your common fund system? Nothing at all. I am surprised to hear a clergyman of such talents saying so much on this and some other points, (which nobody in the bosom of our church questions,) viz., its being a divine ordinance to support the Gospel, which is a truism. And this to cast a slight and reproach on the procedure of the churches of the Covenanted cause in this country, where those systems which he has been so conversant with in other lands, such as he enumerates under the title of civil establishments and endowments, tithes and royal bounties do not exist. They have nothing to do with our church in this country, where we are not obliged to pay any such unjust claims as are made on our brethren in the British isles, neither for peace nor for conscience sakes. No, sirs, we (a goodly number of your readers,) have left the leeks and onions, and come to this land that flows with milk and honey, without any embargo. I mean that the sincere milk of the word and the sweets of church privileges are untrammelled, and free as the atmosphere we breathe.

As far as the support of the Gospel is concerned, being a divine ordinance, this is something that needs no discussing, for who amongst us denies this fact? If it was a subject which needed clerical interference, and was disputed by contending parties in the church, such repeated asserting of the fact might be of use to a community who respect all that has written on it, *as thus saith the Lord*; but the question is, which is the right plan to adopt—the present plan adopted here, or the one lately adopted in Ireland for raising funds for the support of the Gospel. One thing seems very evident to me in looking over the first annual report of the General Committee of the Sustentation Fund in Ireland—that it is not only the fact of their plan, as they say, being the only scriptural plan, but the success that it had in raising the salaries of the ministers, that is the cause of their warmth and zeal for it. I would ask, (and I think I am entitled to put the question,) if the adopting the sustentation scheme had reduced the funds of the church, and lowered the stipend of her labourers, would it not have been rejected—would they not have embraced the pew rent plan with all the affection of the father of the prodigal? I would make free to introduce a common adage here, that a new broom sweeps clean, but will it be like our plan that the older it grows the better it works, and sweeps as effectually now as it did half a century ago? That committee, in making up their first account of receipts, acknowledge that the sum received fell short a trifle of the sum promised. Now, sirs, you may see that

they took a promise or pledge from each congregation. Is this any thing different in principle from our taking a promise from each pew holder for a certain amount? I think not. But to come to a close. Will the Rev. Mr. Nevin, or my friend Mr. Layman, have the goodness to lay down some definite plan, in round numbers, at which your readers of the Banner and friends of good order can look, and form some estimate on, for I think by this time it ought to be brought to a crisis. How much would be enough for one of our ministers in a large city, with a wife and seven children, or one with but two if you please, or one in a country region, under the like incumbrance? Or how much should you be willing to allow one of Paul's class of preachers, who has more philosophy than to be troubled with a wife and children in his peregrinations. Whether he be placed in the city or a county district, then how much is the allowance for each of our young men just licensed and on a tour throughout the church? These are questions I think I am entitled to ask, and I think will be for general information. As to the pretended delicacy of our ministers in general to speak to their flocks about discharging their duty, as far as raising funds for the support of the Gospel are concerned, I may make one remark, that in my short acquaintance with them, I have never seen them at all backward to urge the church's claims. I have heard one of our D. D's. speak as freely on the subject of dollars and cents, when the occasion required it, as any other person would do, without any apparent embarrassment. Yes, I have heard him tell them from the pulpit that he did not thank the rich of the congregation for their hundreds nor thousands, when they had not to make a sacrifice and exercise self-denial to do so, at a time when money was wanted to build a new house of worship. This did not sound like diffidence to me at least. And as to the paying of the ministers, it matters not whether they receive their stipend from a congregational committee of trustees, or from a synodical committee of arrangement—the principle is the same. Although there seems to be some room for complaint, in regard to what the adherents of our church do *not* do, yet I think she does a great deal, when we take into consideration the fact that a great majority of her members are of the labouring class; and still the great outcry of some of her professed friends is, she is far behind in liberality. If some of these complainers will consult the September number for 1847 of the Original Secession Magazine, published in Edinburgh, page 210, they will see what is the estimate that honourable body forms of the liberality of our church. Hoping ere this that some other and abler defender of our good order in the church has taken up the subject, I submit this to the good sense of the church, and remain yours, as usual,

JAMES ABBOTT.

REDFIELD, July 26, 1851.

(From the Christian Reformer.)

FUGITIVE SLAVE LAW.

TO THE EDITOR OF THE CHRISTIAN REFORMER.—In order that your readers may sympathize with the interest felt in the wretched condition of the American slave, by the friends of liberty in this country, I send you a report of a sermon preached last Sabbath in this city against the *Fugitive Slave Bill* passed in last session of Congress.

The preacher took for his text—Acts v. 25—“We ought to obey God rather than men,” and avowed his object to be to discuss the question whether Christians should *obey* an unrighteous law and evade its penalty, or *disobey* an unrighteous law and submit to its penalty. He adverted to some objections which might be made against his entering upon the discussion of that question, as he was a comparative stranger in the country, and the subject was one of politics and not of religion; and showed, in reply, that, if he had the fear of man before his eyes more than the fear of God, worldly wisdom or carnal timidity might dictate silence; but, if he would be a faithful witness for truth, whether men will hear or whether they will forbear, he must keep nothing back that will be profitable to them, and particularly against oppression. As he would be accountable at the bar of God, he must obey the command of his Master—“Cry aloud, spare not; lift up thy voice like a trumpet; show my people their transgressions, and the house of Jacob their sins.”

He defined the terms “submission” and “unrighteous” employed in the proposition, because they were used in an equivocal sense by newspaper and pulpit defenders, and apologists, of the Fugitive Slave Law. He said a law may be unrighteous in the sense of compelling citizens to *suffer* wrong, and unrighteous in the sense of compelling them to *do* wrong. In the former sense, it may be obeyed; in the latter sense, it can never be sinlessly obeyed; for, while “it is thank-worthy if a man, for conscience towards God, endure grief, suffering wrongfully,” we never can guiltlessly “do evil that good may come.” We may submit to the penalty while we refuse submission, in the sense of obedience, to the precept of a law; we may submit to be made slaves *ourselves*, but we never can submit to make *others* slaves.

The Fugitive Slave Law compels freemen to become slave-catchers. It says that “any person who shall aid or assist” the fugitive from slavery. “directly or indirectly, or shall harbour or conceal such fugitive, shall, for either of the said offences, be subject to a fine not exceeding one thousand dollars, and an imprisonment not exceeding six months, and shall moreover forfeit and pay by way of civil damages, to the party injured by such conduct, the sum of one thousand dollars for each fugitive so lost.” The alternative is then presented, whether we shall disobey the precept of this law and submit to the penalty, or obey its precepts and evade its penalty. The object of the preacher was twofold,—*first*, to establish the *right* of disobedience to an unrighteous law, and *secondly*, to demonstrate the *unrighteous* character of *this* law, and consequently the Christian’s duty of disobedience to it.

In establishing the *right* of disobedience to an unrighteous law, at all risks, leaving consequences with God, he adduced *three* divinely approved cases of disobedience to unrighteous laws from the word of God. The case of the Apostles in the circumstances narrated in the context, in chapters 4th and 5th of Acts. “The captains of the temple and the Sadducees came upon them, laid their hands upon them, and put them in hold until the next day.” On the morrow their rulers and elders, and scribes, and Anpas the high priest, and Caiaphas, and John and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem; and when they had examined the apostles, and “conferred among themselves,” they agreed to “straitly threaten them that they speak henceforth to no man in this name, and they commanded them not to speak at all, nor teach, in the name of Jesus.” But Peter and John answered and said, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard; so when they had further threatened them, they let them go,” and when by their preaching and miracles, “believers were the more added to the Lord, multitudes both of men and women, the high priest and all they that were with them were filled with indignation, laid their hands on the apostles and put them in the common prison,” from which they were delivered by the angel of the Lord. “Next day the council were called to-

gether, and all the senate of the children of Israel" sent officers, first to the prison and then to the temple, where the apostles were found preaching to the judges, and brought and set before the council, and severely reprimanded for their disobedience to the commands of the Sanhedrim. Then Peter and the other apostles answered and said, in the language of the text, "We ought to obey God rather than men." After the council had agreed to the advice of Gamaliel, and had beaten the apostles, and again commanded that they should not speak in the name of Jesus, they let them go. Did the apostles obey? No; they *submitted* to the punishment, for they rejoiced that they were counted worthy to suffer for his name, and they *disobeyed* the commands of these authorities, for "daily in the temple and in every house they *ceased* not to teach and preach Jesus Christ." Now, were it alleged that the council exceeded the power vested in them when they attempted to make such a law, and enforce it by pains and penalties, the same may be alleged against Congress, and it *is* charged against them upon very strong evidence, that they have exceeded the power vested in them by the constitution, in passing such a law as that contained in the fugitive slave bill. But that is not the question in either case. It must be admitted that in the former case there was, as there is in the latter, the power to punish disrespect to the ruling authority enforcing an unrighteous mandate. And the question put by the apostles was not whether they should submit to the Jewish or Roman authorities; not whether they should obey the Sanhedrim or Cæsar; but whether they should submit to Divine or human authority, obey man or God: and such is the question now put to every Christian freeman in the United States; not whether we should obey the constitution or the congress, but whether we shall obey a human law in defiance of Divine authority forbidding obedience. The conduct and language of the Apostles best illustrate our duty.

The next case of open and resolute disobedience to human laws quoted, was that of the three children, Shadrach, Meshach, and Abednego, recorded in third chapter of Daniel.—"Nebuchadnezzar made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits. He set it up in the plain of Dura, in the province of Babylon." He gathered together his officers, and all the rulers of the provinces, to the dedication of the image. He issued the decree from his throne, and published it by a herald. "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up, and whoso falleth not down and worshippeth, shall, the same hour, be cast into the midst of a burning fiery furnace." The three children were accused of disobedience to the royal mandate, Nebuchadnezzar in his rage and fury commanded them to be brought before him, and repeated to them his published decree in threatening terms. Did the three Hebrew youths *obey* his order to evade the punishment? No; they disobeyed the law and submitted to the penalty. Their reply was, "O king Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us; but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." No doubt this conduct must be viewed by some of our modern divines and politicians as fanaticism, and ultraism, and rebellion, and deserving the infliction of the threatened penalty. So thought the Chaldean monarch, and for such aggravated criminality, he "commanded the furnace to be heated seven times more than it was wont to be heated" before these rebels were cast into the midst of it. But how did God regard their conduct? Let the destruction by the flames of those who bound and cast them into the furnace, their own preservation from the power of the fire, and their subsequent pro-

motion by the king, answer the question. Now, on what grounds could the Divine approbation be given to such rebellion, if law must be obeyed simply because it is law, and not because it is right? If it be said, that the fugitive slave law does not oblige us to idolatry, as this Chaldean law bound its subjects, it may be asked in reply, if it obliges to *other* sins, can obedience to it be innocent? Besides, if idolatry be worshipping and serving the creature, rather than the Creator, who is God blessed for evermore, may not individuals and communities idolize their fame, their greatness, their wisdom, their *union*, the work of their own hands, in the shape of a constitution, or a law, and by thus sacrificing to their own altar, and burning incense to their own drag, be as guilty of idolatry in the sight of God, as if they were to collect all the gold in California into one mass, melt it in one furnace, cast it into one mould, erect the molten image on one pedestal, and pay to it their devotions? As it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

The third case of open and divinely approved disobedience to an unrighteous law, is that of Daniel refusing submission to the decree of Darius, established according to the law of the Medes and Persians, which altereth *not*. The law was that no person should "ask a petition of any God or man for thirty days, save of the king." The penalty was that the transgressor should be cast into the den of lions. Did Daniel obey the law and evade the penalty? No; and why? Did he not know the law, and if law must be obeyed because it is law, and until it be altered, was it right in Daniel to refuse obedience? And yet mark his obstinacy and fanaticism, "When he knew that the writing was sealed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God as he did aforetime." For his rebellion he was cast into the lions' den. And how strong the evidence that God approved of his conduct! An angel from heaven was sent to shut the mouths of the lions. His accusers speedily became food to the beasts of prey designed for his destruction; the king himself became a convert to a more liberal and enlightened policy, and Daniel prospered in this and the subsequent reign of Cyrus the Persian.

But there is no necessity to multiply scriptural evidence in proof of the right to disobey unrighteous laws, which would compel us to do wrong. To maintain the duty of submission to law because it is law, and not because it is morally right, is to condemn the conduct of the Reformers in disobeying the papal bulls, and the decrees of civil governments sanctioning and enforcing them; it is to condemn the principles of the British revolution under William the Third, and the American revolution under Washington; it is to condemn the Hugonots of France, the Puritans of England, and the Covenanters of Scotland in opposing tyrannical legislation and persecuting governments: it would make human law the *standard* of Christian *morality*, justify ecclesiastical and civil despotism, and hold up to public scorn the men who by asserting the right of private judgment, and vindicating the paramount claims of a *higher law*, and sacrificing property, comfort, and life in the contest with absolutism, have scattered far and wide the seeds of civil and religious liberty in both worlds, watered them with their blood, and have thus laid coming generations under increasing obligations of eternal gratitude.

I have not time to write out the notes I have taken of the second head of the discourse, and I suppose you will think you have enough in what I have written for publication in one number of the *Christian Reformer*. If you think the above worth inserting, I will send you the remainder. I am "Libertas," but prefer subscribing myself

PHILANDER.

[For the Banner of the Covenant.]

NEW PRESBYTERIAN CHURCH.

The Associate Presbyterian Congregation, Rev. C. Webster, pastor, are erecting a meeting house on the north-west corner of Florida and Shippen Streets, a few rods east of Twelfth, 53 ft. by 70, which will seat 700 persons.

It is to be wholly of stone, rough-cast. The basement is nine feet in the clear, the floor one foot above the level of the pavement, 48 ft. by 54 designed for a Primary and Sabbath School. The outside work to be finished this fall. Cost of lot and building, \$9000, one half of which has been already contributed. They rely upon the liberality of the Christian public for the completion of their undertaking.

Moyamensing, with a population of 28,000, and only one Presbyterian church in the district, (Rev. Wm. Ramsay's,) and that on the city line, certainly needs this improvement.

[For the Banner of the Covenant.]

HINDU CASTE.

In my last scrap,* I merely made an observation or two on this subject, and gave as my reason for brevity, the fact that so much had been written on this topic, that little or nothing new could be advanced. In this I intend adverting to the inquiry, What are the effects of losing caste?

The following illustration may serve to afford some idea of the condition to which an outcast in India is doomed.

Let us suppose the case of an individual in our country, who, up to a certain period has maintained a fair character, is a member of some church, and as far as external appearance goes, is an upright and worthy citizen. In an evil moment this individual is tempted to commit theft—is apprehended, and on trial found guilty and condemned for a certain term to the state prison. His term of confinement expires, and he is liberated. But how different his standing in society from what it was before his imprisonment! Now he is deprived of the privilege of the elective franchise, is excommunicated from the church of which he was a member, expelled from respectable society, and even shunned by his own relatives. In a word he is civilly, ecclesiastically, and morally *dead*. Now the outcast Hindu is placed in like circumstances, only that each circumstance is greatly aggravated. Not only his parents, but his very wife and children, if he happen to have a family, shun him with abhorrence, and feel themselves bound to do so unless they become outcast also.

It may readily be asked, How may the Hindu lose his caste? According to the Shastres this virtue may be destroyed by the most trivial circumstance, but in point of fact this can only happen by the transgression of certain well known regulations, the principal of which is abandoning the Hindu system for some other religion. A Hindu may entertain the strongest doubts respecting the truth of his system, nay, may even refuse to worship his gods, and may yet retain caste, provided, however, he does not adopt any other religion. But the hour he is known to become a convert to Christianity, he becomes an outcast, and is for ever excluded from intercourse with his countrymen.

* Banner, May, 1850, p. 171.

Death itself is esteemed preferable by a Hindu generally to this state. Hence the great barrier that this degrading system presents to the spread of the gospel and its glorious truths in this country. Many a time is the Hindu well convinced, morally at least, of the truth of Christianity, but is deterred from professing an external adherence to it *solely* by the dread of becoming an outcast. But we are well assured that the cause of the gospel must eventually succeed in this as in other heathen lands, despite the formidable barrier of caste, for "All power is given unto Jesus in heaven and in earth." C.

Ecclesiastical Proceedings.

[From the Christian Reformer.]

EASTERN REFORMED PRESBYTERIAN SYNOD.

This reverend body met in the Town Hall, Ballymoney, on Tuesday, 15th July, at 3 o'clock, P. M., when a sermon was preached by the Rev. Hugh Austin, substitute for the outgoing Moderator, the Rev. Dr. Alexander, who, although aged and infirm, was able to take his place in constituting the Synod, and to be present during its sittings.

The text selected by Mr. Austin was Psalm cii. 16, "When the Lord shall build up Zion, He shall appear in His glory."

After the constitution of the Synod, three ministers, who had been ordained since the last annual meeting, namely, the Rev. John G. M'Vicker, Newtownards; Rev. Robert M. Henry, Belfast; and the Rev. John Marcus, Ballymoney, were introduced to the court, and had their names added to the roll. Rev. H. Austin was unanimously chosen moderator for the present year. On Wednesday morning, (16th July,) Synod met at eight o'clock, for devotional exercises, and for transacting business at half-past ten. Days of thanksgiving and fasting were appointed. Reports of the Presbyteries read and reviewed. A letter from Rev. Dr. Bryce was read, in which it was intimated, that if this Synod would appoint a committee, the Associate Presbytery would also appoint one for the purpose of mutual co-operation in any way, without requiring compromise of principle by either body. Synod appointed a committee for the purpose. A letter from the brethren of the General Synod of the Reformed Presbyterian Church, America, (published in a former number,) was read, and a prepared reply unanimously adopted. The subject of the republication of the late Dr. Paul's works occupied the attention of the court. At length a committee was appointed for the purpose of taking steps for having a part of them published as soon as practicable. The report of the members of the general committee of the Sustentation Fund, &c., was read and approved, a motion being unanimously carried to the effect that the best thanks of the court be given to the members of committee, and that they be requested to continue in office. The members of committee responded in a very appropriate and pleasing manner. The subject of missions occupied the attention of the court for a considerable time. It was unanimously resolved that a missionary, or that missionaries, should be sent out to the south and west of Ireland as soon as practicable, and that letters should be sent to the brethren in Scotland, asking their co-operation in this laudable object; and that special attention should be given to the mission in India, chiefly supported by the brethren in America. Rev. John M'Millan, being present from America, at the request of Synod spoke on the subject of the Irish mission, and gave assurance to the court of the readiness of the transatlantic brethren to give cordial assistance in such a good work. Afterwards it was unanimously agreed that a letter, expressive of the sympathy of the court, should be given to two beloved fathers, the Rev. Dr. Henry and Rev. Dr. Huston, who were

unable to be present, in consequence of bodily indisposition. We must not omit to mention that the elders did their part remarkably well during the sittings of this court. The Synod adjourned at about one o'clock on Thursday, to meet again in Belfast, on the third Tuesday of July, 1852. As our readers will have a more minute account of the proceedings of the court, and of the state of the finances, &c., in the minutes of Synod and the reports that will shortly be published, we deemed it proper to be thus brief.



THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

The supreme judicature of this church commenced its sittings in May Street meeting house on Tuesday, the first of July. The Rev. Dr. Kirkpatrick, Moderator for the past year, preached from 2d Timothy, i. 2. The sermon was characterized by the Doctor's impressive and eloquent style. More than usual excitement and discussion took place in appointing a moderator for the current year. Rev. Dr. Coulter was elected by a large majority. The Dr., on taking the chair, delivered a long and appropriate address. A discussion of considerable length took place as to the place of meeting next year. After a division, Armagh was chosen. "The Magee College question" was the great subject of the Assembly. It brought a more than usual number of members to the meeting. The public seemed to take as deep an interest in the matter as the members of the court; for the place of meeting was filled at all the sittings, when the question was under discussion. The fears of the friends of the Redeemer, and the hopes of his enemies, were more than realized by this discussion. The debate was carried on for eight days. A few of the members of the court displayed great calmness and dignity; but a considerable majority of those that spoke, and especially the leaders, exhibited conduct that would disgrace a tap-room. Such conduct has lowered the Assembly in the eyes of the civilized and religious world, and must, in the nature of things, neutralize, to a great extent, the efforts and labours of the faithful and devoted ministers for the next twelve months. The first error committed, in connexion with the bequest, seems to have been the indefinite and slovenly manner in which the Will and Trust-deed were drawn up by Mrs. Magee's counsel. This, it appears, led the Trustees to go into Chancery, to know what General Assembly it was to which she left the £20,000! The second fundamental error was that of the College Committee intriguing with the Government for a paltry additional endowment for the "Theological Professors," instead of carrying out the Cookstown resolutions of 1844; at which Assembly, and by which resolutions, more than ordinary manifestations of Divine favour were given, and where the Assembly gave practical evidence that she had a great duty to perform, and was now girding herself for the work. But additional government patronage and favour, direct and indirect, came in the way, and attracted the attention of the "College Committee" from the path of duty that the Head of the church had clearly pointed out. This led the committee, and afterwards the Assembly, to make strenuous efforts to secure Mrs. Magee's bequest for a "Theological Hall" in place of a "College." A painful consequence of this was, that the College Committee, as if envious of the integrity and independence of the Trustees, followed them rashly and with a hostile spirit into the Court of Chancery. This committee having been blinded to the path of duty by government patronage, and being almost sure of a majority in the Assembly to endorse their conduct, laid aside the ordinary restraints that operate on public bodies in the course they pursued. The third error was on the part of the Trustees. They had made a proposal some years since, in accordance with the spirit of their trust, and worthy of their position as ministers in the Assembly, to the effect, that if the Assembly would carry out the intentions of Mrs. Magee, as indi-

ated by the Cookstown resolutions of 1844, they (the Trustees,) would give up the entire control of the College to the Assembly. The College Committee in particular, and the majority of the Assembly, had no intention of doing this. The Trustees were necessitated to stand by their trust, and fulfil what they believed was the intention of the lady who made the bequest. They had to go into Chancery, and they came out triumphantly, with acknowledged integrity and honours. Having gained such a signal victory for the independence of the church, and coming through the ordeal of the Court of Chancery with the approval of the court, with characters unscathed, they could well have afforded to be generous. Were they so? Having obtained a triumph in Chancery, they thought they could easily secure another in the Assembly. A large portion of the Assembly, and the great mass of the Christian public, were gratified with the results of the proceedings in Chancery; but when the intentions of Mrs. Magee were established, the independence of the church secured as far as this transaction could do it, and the high character of the Trustees sustained, all the real friends of the Assembly were for carrying out the objects of the Trust in an amicable and Christian spirit. The Trustees should have corresponded with the College Committee prior to the assembly, and suggested terms of peace in accordance with their proposal at a former Assembly. They should have repeated these proposals publicly in the Assembly, and showed every desire, and made every effort for peace, in accordance with the spirit of their trust. They should have done this first, because it was their duty. 2d. It was their interest to do so; and, 3d., they could afford it, and therefore they were bound to make the first advance. But instead of doing this, they came to the Assembly inflated with their previous victory, made long speeches, heavy charges, and violent statements. This excited and inflamed the College Committee and their friends, and called forth a terrible reaction upon the Trustees, in scenes of disorder, rudeness, vulgarity, and unchristian conduct, that have scarcely a parallel in Christian assemblies, and terminated in a signal victory over the Trustees, by a large majority of the Assembly declaring, "that until the Assembly shall have submitted to them the rules and regulations for the government and discipline of the proposed College, and until it shall have been ascertained what amount of legitimate influence and power the Assembly shall possess, by their advice and direction, in determining these rules, the Assembly decline taking any further part in recognising the establishment of this college." While the Christian public will loathe the conduct of many of the College Committee and their friends in the Assembly during the debate, yet a large majority of the reflecting public will approve of the Assembly's vote. The same intelligent public will also draw the conclusion, that although the Trustees received more than ordinary provocation from the College Committee, and while there are many mitigating circumstances for the course they pursued, yet they lost a golden opportunity for promoting peace, unity and co-operation.

It is to be hoped that it is not yet too late to undo much that should not have been done, and that much of the evil will be mitigated by the parties who erred retracing their steps.

In the next paper you will receive a condensed statement of a more satisfactory and agreeable subject—the missionary operations of the Assembly.

OBSERVER.

SCOTTISH REFORMED PRESBYTERIAN SYNOD.

The following highly interesting letter from the Reformed Presbyterian Synod in Scotland, came into the hands of Dr. McLeod some time after the adjournment of Synod, as the date will show. Feeling that a communication so full of valuable information, and breathing so fraternal a spirit towards the

Reformed Presbyterian Church in the United States, should not be withheld from the ministers and people, the Committee of Foreign Correspondence, in the exercise of the discretionary power vested in them by Synod, have directed its publication. They commend it to the careful consideration of the Church.

To the Rev. the Moderator and remanent Members of the General Synod of the Reformed Presbyterian Church in North America.

REVEREND AND DEAR BRETHREN,—Your highly esteemed communication of March 29th, 1850, was duly received, and should have been answered long ago. It was submitted to Synod, at its meeting in Edinburgh, in the beginning of May following, received with high satisfaction, remitted to the Committee on Foreign Correspondence, to be answered, and published in the Scottish Presbyterian for July. Owing to circumstances, however, which it is unnecessary to detail, the appointment of Synod remained unfulfilled at the recent meeting held at Glasgow in the end of April last; when the Committee were again instructed to reply to it without loss of time. Rest assured, dear brethren, that this delay has arisen from any thing but coldness or neglect upon our part; and we now beg to reciprocate with the utmost cordiality the fraternal feelings of respect and good will which you so courteously express.

We are truly happy to learn that your “ecclesiastical condition generally is one of prosperity and progress.” And the information which you communicate in regard to the number of your ministers, probationers, students of divinity, and organized congregations, as well as respecting your missionary operations in the North of India; your continued uncompromising opposition to slavery, and the part you take in all the grand moral and religious questions of the day, is at once interesting and cheering. It furnishes ample evidence that you are not merely maintaining your ground, but extending your borders, lengthening the cords, and strengthening the stakes of Zion, and that you are alive to the obligation of being *a working* as well as *a witnessing* church. May you abound yet more and more in every good word and work! May you be blessed, and made a blessing to many!

In recording the death of the Rev. Dr. Black, you pathetically allude to the circumstance, that the fathers and founders of the Reformed Presbyterian Church in your great country are fast fading from mortal view; but it is consoling when we are warranted to cherish the well-grounded hope that they are successively entering into rest; when we know that the church of Christ depends not upon individuals, however eminent, and are assured, that instead of the fathers God will raise up the children to carry forward his work.

So far as our own ecclesiastical position is concerned, truth compels us to state that we continue very much *in statu quo*. We have at present twenty-nine settled ministers, with seven probationers on the roll, three of whom are under call, and an encouraging number of divinity students. On the 2d of September last, the Rev. Peter Macindoe, D. D., of Kilmarnock, was removed by death. Dr. Macindoe was a man of superior abilities and attainments, and was well known by his writings in this country, and, it is believed, also in America. He was of a calm and courteous demeanour, and by his removal in mid-time of his days the Church has sustained a severe loss, and sur-

viving brethren are affectingly reminded of working while it is called to-day, for the night cometh in which no man can work. It is great ground for thankfulness that as a synod and church we enjoy a large measure of peace and harmony, which the many stirring questions by which the Christian community in this country has been agitated for years past, have neither broken nor disturbed. It is our humble endeavour and constant aim faithfully to maintain our distinctive principles, and diligently and unostentatiously to prosecute the grand objects which every evangelical Christian church should supremely contemplate.

A scheme was set on foot several years ago for freeing all our places of worship from debt, which proved successful, and was conducted to a happy termination. Out of this sprang another scheme for augmenting the stipends of ministers in small and weak congregations, by affording aid from a fund raised annually for the purpose, according to well defined regulations. And it is pleasing to have it to state that this scheme has also had a large measure of success, and been productive of much good. It is founded upon the principle of inducing the strong to help the weak, and thus eschew the extreme centralization of supporting all out of a common fund on the one hand, and the weakness and isolation of mere congregationalism on the other, by leaving every minister to be supported wholly by his own people, how few or poor soever they may be. It is thus in perfect harmony with the spirit and genius of Presbyterianism.

Dr. Cunningham still continues to labour as our missionary among the Jews in London, with great ability, zeal, and diligence. The prospects of usefulness and success have become more encouraging of late. Our people take a deep interest in this mission, and contribute cheerfully towards its support. Surely the time is drawing nigh when the lost sheep of the house of Israel shall be gathered into the fold of the great Shepherd.

Like almost all other churches, we have experienced some difficulties and discouragements in carrying on our Foreign Missionary operations. At last meeting of Synod it was thought advisable, on many accounts, that the societies in Canada, among which successive missionaries from this country had laboured for many years, and also the united congregations under the care of the Rev. James M'Lachlan, should be allowed and even encouraged, according to their own desire, to place themselves in ecclesiastical connexion with the Reformed Presbyterian Church in the United States. From their proximity to the sister churches there, it is hoped that this arrangement will prove every way advantageous to them.

Mr. Duncan continues to labour with much diligence and acceptance among the natives on the Manawatu in New Zealand. He has had no small difficulties, in consequence of the Church of England claiming jurisdiction over the people, on the ground that they were baptized by episcopal missionaries. The latest accounts from him are extremely encouraging. His labours seem to be appreciated by the poor people, and blessed to them; and were he freed from Church of England interference, there is ground to conclude that the work would greatly prosper. Mr. Inglis, our other missionary there, who had for some time been labouring among the colonists at Wellington, was last year authorized to proceed on an exploratory voyage to the New Hebrides. We have just ascertained that he has returned to New Zealand,

but have not as yet learned whether he has found a suitable field for missionary operations in these interesting regions. Permit us to entreat for these dear brethren an interest in your sympathy and prayers.

The all absorbing question for many months past, in this country, has been the Papal aggression, and there is ground to conclude that great good will result from it. A truly Protestant spirit has every where been evoked, and the character and pretensions of Popery have been thoroughly exposed. It is perhaps unnecessary to say that our ministers and people have not been backward on the occasion, and so deeply were Synod impressed, at the late meeting, with the importance of discharging their duty to God, the church, their country, and posterity, at such a crisis, that they agreed to hold an adjourned meeting in the beginning of October, mainly with a view to this deeply important matter. The testimony of the witnesses is not yet finished. Trying scenes are at hand. But the Reformed Presbyterian Church occupies admirable vantage ground for resisting Popery, Puseyism, and all kindred errors and superstitions, and we are anxious to be found treading in the footsteps of those who, through faith and patience, are now inheriting the promises. The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.

THOMAS NEILSON,

Convener of the Committee on Foreign Correspondence.

ROTHSAY, July 16th, 1851.

A COMPARISON,—OLD AND NEW SCHOOL PRESBYTERIANS.—The *Presbyterian* of July 12, contained a summary of the late reports, furnished by Dr. Leyburn, stated clerk of the General Assembly: which was followed by an article from the *New York Evangelist*, presenting a similar view of the New School body.

	Old School.	New School.
Synods,	23	21
Presbyteries,	134	104
Candidates,	381	64
Licentiates,	237	140
Ministers,	2,027	1,489
Churches,	2,675	1,575
Licensures,	81	
Ordinations,	87	
Installations,	116	
Pastors dismissed,	98	
Churches organized,	81	
Ministers received from other churches,	28	
Ministers dismissed to other churches,	9	
Ministers deceased,	29	31
Churches received from other connexions,	7	
Churches dismissed to other connexions,	1	
Churches dissolved,	4	
Members added on profession,	10,852	5,699
Members added on certificate,	7,892	4,203
Adults baptized,	2,918	1,696
Infants baptized,	10,994	4,046
Whole number of communicants,	210,306	140,060
Am't contrib'd to congregational purposes, \$1,056,023		
Am't contrib'd to other religious objects,	406,692	

Of the contributions in the New School, only two items are given, viz.:

To the Commissioner's Fund,	\$2,365 46
To the Contingent Fund,	350 77

THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

This venerable court met in Edinburgh on the 22d May, and continued in session for eleven days, during which time a vast amount of business was transacted. The Rev. Dr. Paterson of Free St. Andrew's Church, Glasgow, opened the Assembly with a sermon from John viii. 3. "Ye shall know the truth, and the truth shall make you free."

Dr. Duff, of Calcutta, the most distinguished of living missionaries, was elected moderator. Perhaps it was the most interesting Assembly since the disruption.

From Mr. Jaffray's statement of the contributions to the various funds, we make the following extract.

"The contributions on behalf of the various schemes of the Church, he had the privilege and honour of reporting to the last General Assembly, showed that for the six schemes proper of the church, and the Building Fund superadded—that is, for the seven schemes—there had been raised the sum of £42,010 8s. 3d. The report he had to make to-day in regard to the year ending-31st March last, showed, in regard to these seven objects, a marked and most gratifying increase. The contributions he had said were, for 1849-50, £42,010 8s. 3d.; and for 1850-51, £50,868 18s. 3d.—showing, therefore, an increase in regard to all the seven objects of £8,858 10s. But then it might be well, for one moment, to glance at the condition of each of these seven schemes; indeed, in regard to some of them, one in particular, an explanation was needed. He was rejoiced to inform the Assembly that there was a substantial increase in regard to each and every one of them. The Home Mission, for example, including both the Highlands and Lowlands, received last year £5,592 9s. 10d; this year £6,083 18s. 5d. Then the Education Scheme, including also the School-masters' Sustentation, received last year £11,196 15s. 5d.; this year it was £13,906 13s. 10d. The Sustentation Fund of the College, if he might so call it, received last year £3,494 3s. 9d.; this year the sum was, £3,671 4s. 9d.—The amount received for the Foreign Mission scheme last year was £12,328 11s. 1d.; and during the year on which he was reporting, it received £17,264 2s. 8d. Then the Colonies last year received £3,686 16s. 9d.; this year £4,900 11s. 8d.;—the Jews' Conversion scheme, last year £4,250 5s.; this year, £5,671 12s. 9d.;—the Building fund last year received £3,144 15s. 7d.; this year it had received £3,365 6s. 4d.; so that on all these seven schemes there was a substantial increase, rising, as contrasted with last year, from £42,010 to £50,868 being an increase of £8,858 10s."

These figures compared with the contributions of the Church before the disruption, betoken increasing earnestness and zeal in behalf of the cause of Christ.

Total sums raised from 18th May, 1843, to 30th March, 1844,
per report and abstracts,

-	-	-	-	£366,719	14	3
1844-5,	-	-	-	334,483	18	9
1845-6,	-	-	-	301,067	5	8
1846-7,	-	-	-	311,695	18	7½
1847-8,	-	-	-	276,465	14	5½
1848-9,	-	-	-	275,081	4	4¾
1849-50,	-	-	-	306,622	0	1¾
1850-51,	-	-	-	303,480	5	4

Sum of 1843-51, £2,475,616 1 7¼

The spirit of grace and prayer pervaded the Assembly, and imparted a peculiar solemnity to the proceedings. Among the many important matters that engaged the court, the colonial field occupied a prominent place. A writer in the Free Church Magazine, says:

"It was when we listened to the report of the colonial committee, that our ideas of the church's power, her privilege and responsibility, rose to the highest point. In every land, from Canada in the north to the stations in the Pacific—from Sydney to Malta—from Northern India to Leghorn and Florence—the world is studded with the church's centres of influence for good among our expatriated countrymen, as well as the inhabitants of other lands; and, when we think of the good that is thus achieved, or the souls which are thus rescued from ruin, the value of this department of the Church's labours cannot be easily estimated. We know that this scheme of the church has been regarded as less attractive than some of the rest, or not invested with the halo or the glare which surrounds some of the others. But viewed, we repeat, in its moral grandeur, and its practical bearings at once on time and eternity, the colonial scheme should stand among the foremost of the church's works of faith and labours of love."—*Ecclesiastical and Missionary Record*.

Foreign Missions.

[From the Scottish Presbyterian.]

TWENTY-FIRST REPORT OF THE COMMITTEE ON FOREIGN MISSIONS OF THE REFORMED PRESBYTERIAN SYNOD OF SCOTLAND.

It is at all times a source of pleasure and of relief to the Synod's Committee to render their annual account to the judicatory by which they have been appointed. When it is their privilege to report good tidings, the satisfaction is enhanced by the consciousness that it is shared by all their brethren. When trials and disappointments arise, it is still a relief to their minds to make these known, not merely because they assure themselves of the sympathies of their brethren, but because the very disclosure may open the way to a remedy, by leading to more importunity and a more extended union in prayer, that the desired success may be mercifully granted. There is a peculiar interest in the fact that your Committee are called on at this time to present their twenty-first Report, which brings up the remembrance that your Missionary Institute has completed its *twenty-first year*. This circumstance might suggest several reflections. If, heretofore, it has been only in its minority and at school, it may be hoped, that it has learned some important lessons. If thus far its efforts have been inconsiderable, it is high time that it should now address itself to more devoted and arduous labour. Yet of the lessons needful to be learned, there is none more necessary than the following—"Cease ye from man, whose breath is in his nostrils;" and its counterpart, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

At last meeting of Synod it was reported that Mr. Duncan was labouring among the Aborigines on the Manawatu river, under restraints which were a trial to his feelings and unfavourable to his success. By the letters received since that time, one of which has been published in the *Scottish Presbyterian*, it will be seen that the most vexatious restriction has been removed, and that he is now exercising the ministry among the people with all the freedom he could well desire. There is still, no doubt, one drawback to the comfort, and perhaps to the usefulness, of his position, that the people among whom he labours, however much attached to his ministry, regard themselves as belonging to another Church, in consequence of their having been baptized by missionaries of the Episcopal connexion. Such was the state of matters, however, when Mr. Duncan first settled among these people; many of them were *baptized*, although living in heathen darkness and ungodliness. In such circumstances, the existence of a nominal relation to another Church was not deemed a sufficient reason to forbid the commencement of missionary labour among them; and still less does it appear to your Committee a sufficient reason for abandoning such labour. Some formidable difficulties have been already overcome; and there is increasing ground of hope that this one also will, in due time, be removed. The mountain may soon become a plain.

Mr. Duncan's present residence at Te Awahou is a few miles further down the river than Te Maire, where he first settled on the Manawatu; but he is still resident among the same tribe, and surrounded, for the most part, by the same population with whom he made his first acquaintance. He has thus had the advantage of addressing his instructions continuously to the same people for a series of years—of giving what is so much required every where, and especially among the heathen, a constant reiteration of the same great lessons. By living in the midst of the people, and having a close inspection of their ordinary course of life, he has become familiar with their habits and customs, their prejudices and superstitions. He has also become qualified to address them with more fluency and efficiency in their native language. Besides preaching to them regularly, which he now does twice every Lord's day, he has repeated meetings with them for instruction in the morning and evening on five days of the week, making it his regular practice to combine a

Bible lesson with the secular education which he imparts daily. He is consulted by the people in regard to their secular affairs, whether agricultural or commercial. He is a schoolmaster for their rising youth, an umpire and peace-maker when contentions arise, a medical adviser when they are sick, and a monitor and counsellor to those who are laid on the bed of death.

It will be asked, no doubt, sometimes not without impatience, And what are the results? Have the people become an intelligent and Christian people? It may be safely answered, they are no longer what they formerly were—naked, degraded savages. Very great changes have already been wrought on them. Formerly they were idle and indolent, now they are becoming an industrious people. Formerly they were restless and erratic, now they are more settled; employing themselves in building houses of a class unknown to their fathers. Formerly they were without education, without books, without a written language, now many of them can read and write. They have the Scriptures or portions of the Word of God in their own tongue. And the fact that they have continued for years to wait on the preaching of the gospel with commendable regularity, and increasing interest, is a proof that they attach a higher value to instruction than multitudes of professing Christians do in our own land. The renovation of the heart is the work of God. For this he will yet be inquired of by the house of Israel. It hath pleased the Lord to connect this glorious fruit of ministerial labour with believing prayer. Did we murmur less and pray more, the result would be more happy. "Ask me of things to come concerning my sons, and concerning the work of my hands, command ye me."

We subjoin a portion of the last letter received from Mr. Duncan, as it has not been heretofore published:—

Te Awahou, Manawatu, Aug. 2d, 1850.

"My last letter to you was dated April, and posted on May 7th, when I was in Wellington for a day or two. That report was of a satisfactory character, and I have much pleasure in now saying, that from that time to the present, I have continued to enjoy the fullest access to the people, and have experienced much comfort and encouragement in my endeavours to promote their temporal and eternal interests. With one or two exceptions, when at Rangitikei, I have preached regularly twice every Sabbath, and catechised the Scripture class. During the last two months we have met for worship in the new Church, which I formerly stated was in progress of erection. It is not yet finished, nor will be for some time, but it is in such a state that we can comfortably enough assemble therein on week days and on the Sabbath. I have thus had the fullest liberty to unfold the glorious Gospel of our Lord Jesus Christ without the slightest appearance of interruption. This privilege I have enjoyed, not through bare toleration on the part of the people, but in accordance with their earnest desires. This is done, however, in opposition to former prohibitions from a high quarter, which have never been withdrawn; but it appears to be regarded as the best policy to connive at my labours. The daily schools continue much as previously reported. There has been no falling off in attendance, but rather a small increase, and the progress the different classes are making is to me very satisfactory. Besides imparting secular instruction, I have been engaged three times a day, with few exceptions, in opening up the Scriptures at the different hours of meeting the classes. The interest they take in these exercises seems gradually increasing; and I have the satisfaction of observing that those means of grace have a good influence upon their general character. With all the people we are on the most intimate and friendly terms, and at times almost forget that we are amongst a people who so lately were the rudest of savages. *Although I should never see more of fruit than has already appeared, I would not consider our labour lost;* but I fondly hope that the Lord will yet pour out abundantly the influences of the Spirit, and render his Word preached effectual, so that we may have the happiness of recording many cases of genuine conversion.

“I formerly stated that a plan had been drawn out for a village here, and that comfortable houses were to be built for each family apart. Some of these houses are in course of erection, and already the appearance of the place is much improved. Two young men belonging to this place are now engaged here as storekeepers. They are supplied by English traders with goods of all descriptions to a considerable amount, and these are disposed of for cash or dressed flax and other produce. They do a good deal of business; and, being engaged by different parties, this gives rise to competition. There are two young men employed in the same way at Te Rewarewa. These stores in the midst of the natives stimulate them to industry, in order to secure the means of obtaining European clothing and other articles which promote their health and comfort.”

REV. JOHN INGLIS.

By the latest accounts received from Mr. Inglis, of date August, 1850, he was prepared to proceed on an exploratory voyage to the New Hebrides, one of the groups of the Polynesian Isles. And by information received through other channels, the Committee are aware that he did proceed on that voyage. It is not probable that any communication from himself can be received soon, as there is no regular packet to the region to which he has gone. By his own letter which was published in the January number of the *Scottish Presbyterian*, it will be seen by what a remarkable concurrence of circumstances a very favourable opportunity was presented to him of finding a passage by a government vessel to the very group of islands he wished especially to visit. It is well to mark attentively the leadings of Divine Providence, and in a spirit of humility and reliance to look for Divine direction.

It appears to your Committee desirable to furnish here a brief recital of the circumstances that led Mr. Inglis to propose this journey, and the Committee to sanction it. Your missionaries had not laboured long in New Zealand until they became impressed with the belief, that they must encounter serious opposition: that as the natives had been visited by other missionaries, and many of them admitted by baptism into another Church, a claim of priority would be advanced by that Church. And had there been adequate provision made for the religious instruction of the people, or any visible prospect of their being supplied with Christian ordinances, this claim could not properly be disregarded. But although it was quite otherwise, and although the people were themselves very anxious that your missionaries should settle among them, the predominating influence of a Church possessing power and wealth could not be easily overcome or resisted. This is found to be the case at home as well as abroad—among a people professedly obedient to Christ, as well as among a rude and semi-barbarous population. For a time discouragement and faintness of heart oppressed both of your missionaries. And partly owing to this cause, partly from Mr. Duncan's infirm state of health, and partly from the menacing attitude of a savage chief at that time in open rebellion against the government, and posted with his tribe at a short distance from your missionaries, their labours on the Manawatu were for some time suspended. After anxious deliberation at home, it was reported to them that nothing less than the most urgent necessity could induce the Synod to depart from its original purpose of prosecuting missionary work among the heathen—that if it should please the Lord again to open to them a door of usefulness among the natives in New Zealand, it was the desire of the Synod that they should resume their work wherever they might find an inviting sphere of labour. In compliance with this wish, Mr. Duncan returned to Manawatu in the month of April, 1848. The result of this renewed attempt has been, that while he has met with no small share of the annoyance and obstruction that he apprehended, the Lord has also opened a door of useful labour to him beyond his expectations.

Mr. Inglis, however, could see no adequate encouragement, under all the

circumstances, for even one of them to return to the Manawatu; and still less for two. Nor did he then know of, nor has he since discovered, any other inviting sphere of labour among the native inhabitants of New Zealand, where there was a sufficient population and the field not pre-occupied. At the same time, he found a considerable Presbyterian population at Wellington, without any resident minister, anxious to enjoy his labours—praying him with much entreaty to settle among them. The Committee cannot doubt that it was his own decided judgment, that a more important and inviting field of usefulness was open to him at Wellington than was any where within the range of his vision. The issue was that for more than two years he continued to minister to the Presbyterian population in and around Wellington—it is believed with much diligence and acceptance. During that period he received no pecuniary supplies from home. The colonists evinced the value they attached to his services by a liberality to which they had not previously been accustomed. On the whole, it is only just and candid to say, that nothing has occurred to forbid the hope that Mr. Inglis will prosecute the work of a missionary prudently and energetically, now that his mind is again fully directed to a heathen field.

As the object of Mr. Inglis's present journey is chiefly to survey and inquire, to hold conference with other missionaries who are already in those regions, and satisfy himself as to the prospect of usefulness, it is probable he may return to Wellington either by the same vessel by which he has gone out, or by the first convenient opportunity. By the instructions he has already received, however, in conformity with the decision of Synod at its last meeting, he is fully warranted to fix on a sphere of labour, if he can find one open and inviting, and to take immediate steps to qualify himself for the field to which, in Divine Providence, he may be directed. Mean time the Committee earnestly request for himself, and the important and arduous enterprise in which he is embarked, the prayers of the Synod and of the entire Church. The purposes of God can be known, in most cases, only as they unfold themselves. The first formal entrance made into Europe by the heralds of the Cross, was consequent upon the defeat of a plan which the apostle Paul had made to continue his labours in Asia. "They assayed to go into Bithynia, but the Spirit suffered them not: and a vision appeared to Paul in the night—there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." In the judgment of the Committee there is nothing in the case to forbid the hope, that the difficulties heretofore encountered, may have been so many links in the chain of Divine Providence, designed to convey the Gospel to a people still more destitute, and sunk in still more deplorable ignorance than the inhabitants of New Zealand. The Island of Erromanga in which the honoured Williams closed his brilliant career, is one of the New Hebrides group. And the fact is notorious, that this group would have been long ago occupied by European missionaries, had the people been prepared to receive them; and that either from the greater ferocity of their natural character, or from the vindictive feelings they cherish on account of former wrongs they may have suffered from Europeans, it was not deemed safe for missionaries to settle among them. The efforts more recently made, however, have not been unfruitful. Converted South Sea Islanders have been located in these islands for some years, and they are already partially occupied by the agents of the London Missionary Society. These missionaries have testified the strongest desire that our brethren should join them; and although the Committee have no desire whatever to remove Mr. Duncan from his present hopeful sphere of labour, they have become entirely reconciled to the proposal of taking up a position in the South Seas, should it please the Lord so to order the matter. And they desire to commit it wholly, and at the same time with feelings of confidence, into his hands whose cause it is, and who is able to conduct it to a successful issue.

CANADA MISSION.—Your Committee regret that they cannot report favourably regarding the results of your missionary operations in Canada. Since the time that your first missionary was sent to those provinces the state of matters, as regards the supply of religious instruction, has undergone a great change. Churches have multiplied in connexion with the larger religious communities, and facilities for farther increase have been also provided. Both as regards the amount of existing destitution, therefore, and the prospect of enlargement without, to the societies under the care of your missionaries, there is a decided change. The families formerly connected with the Reformed Presbyterian Church in Scotland and Ireland are at the same time so widely scattered, and like the other emigrants, so frequently changing their residence, that it is a rare thing to find any considerable number of them so situated as to be able to assemble for public worship in one place. It was the understanding of the Committee from the beginning, that temporary assistance only should be allowed to the missionaries proceeding to Canada; and that to multiply small stations—all of them depending more or less for support on the mother country, would not be satisfactory to the Church. The arrangement made at the time of sending out each of the three ministers last appointed to Canada, included a promise of assistance only for three years. The first of these missionaries withdrew at the end of three years. In the providence of God, the second was removed by death after one year of faithful and successful labour. The third, after having received assistance from home for four years, has followed the example of the first. The societies to the westward, therefore, are now again without one to break the bread of life to them, and it does not appear that they have at all increased in strength since the decease of Mr. M'Keachie. The course of events for a considerable time past, has led your committee to the conclusion that it would be better on many accounts were the societies, and also the united congregations under the care of Rev. James M'Lachlan, placed in ecclesiastical connexion with the Reformed Presbyterian Church of the United States. To this conclusion they have themselves come with general consent. Had the Synod been in circumstances to have sent out to Toronto, and to the societies lying to the west of it, two missionaries with an annual grant of money to each of them, it would have been agreeable to these societies. But unless labouers and pecuniary aid can be sent, they formally ask permission to connect themselves with the Church in the United States. Your committee are unanimous in recommending to Synod to sanction this proposal. The Rev. James M'Lachlan also, and the people under his pastoral care, are desirous of taking the same step, and the committee have no hesitation in advising that they be authorized to do so. The advantage of fraternal intercourse with brethren comparatively so near to them, and of presbyterial supervision, will thus be secured to all these societies. Under the care of judicatories so near at hand and from which the requisite advice and succour can be readily and promptly obtained, the various preaching stations which have been formed, may, by the divine blessing, become self-sustaining congregations, at no distant period. In such a result, the Committee, and it is believed, the entire Church in this country, would greatly rejoice.

POSTSCRIPT.—*Special Collection.* The Treasurer's Report to Synod having indicated a serious deficiency in the amount of funds in his hand, as compared with the prospective demands for the ensuing year, the Synod agreed, by a unanimous resolution, to enjoin on the several congregations throughout the Church to make a special collection for the *Foreign Mission Fund* in the course of a month from the time of the Synod's meeting; that is, in the end of the month of May, or very early in the month of June. The reason for naming so early a period was chiefly to avoid all risk of such delay in making the extra effort, as might injuriously affect the stated annual collection prior

to Synod's meeting in May 1852. It is earnestly desired that this appeal should be universally responded to, not only by congregations having pastors, but also by vacant congregations—not only by the rich, if such there are, but also by the poor. The “deep poverty” of the Churches of Macedonia displayed more forcibly “the riches of their liberality.” “Freely ye have received, freely give.” “Ye are the light of the world.” “The liberal soul shall be made fat, and he that watereth shall be watered also himself.”

A HAPPY HINDOO GIRL.—Elizabeth Ann, a little East Indian girl, attended for a considerable time at the mission day-school, Bellary. She was always very obedient to her teacher, and tried to get on nicely with her lessons. She was remarkable for an amiable and affectionate disposition, and was much loved by all. But at length she fell sick, and for many days was very ill. Amid all the pain, however, which she suffered, she never complained, but bore it with patience, because she knew that it was God who afflicted her. She had no wish to recover, and seemed to think that God was going to take her to heaven; and this thought made her very happy. She knew that she had been a great sinner, but she knew also that the blood of Jesus could take away *all* sin. At one time she said to her mother, ‘Oh, mother, I have been a very wicked girl; but were not Mary Magdalene, and Paul, and Manasseh, pardoned?’ Before her mother could answer, she cried out, ‘Yes, Lord, I believe it, for thou hast pardoned *me*.’ She then spoke many sweet words about the Saviour. At another time she said, ‘Don’t cry for me, mother; I am going to my Father in heaven; Jesus will come, yes, he will come and take me to himself.’ To a friend who called to see her, and who directed her mind to the tender love of Jesus in the midst of sorrow and suffering, she said, ‘Oh, my Saviour! my Saviour!’ She then said, ‘Pray for me;’ and during the time prayer was being offered, she lifted up her hands and cried, ‘Oh, Lord, undertake for me.’ A day or two before her death, she said, ‘Mother, I am going: God bless you!’ her mother replied, ‘My poor child!’ ‘No, mother, rich, rich; I am going to my Father in heaven.’ She then turned to her brother, and said, ‘God bless you, and you too, sister;’ and to several others who were in the room, she said the same thing. She then appeared to be in earnest prayer, that God would bless them all, and repeated these words: ‘Ho! every one that thirsteth, come ye to the waters, and he that hath no money come; yea, come, buy wine and milk without money and without price.’ The last words which she was heard to say, were, ‘My Father! my Father!’ and thus her happy spirit took its flight to be for ever with the blessed Saviour, who had redeemed her, and washed her in his own precious blood. Are you not ready to say, ‘Let me die the death of the righteous, and let my last end be like *hers*?’ She was only in her eleventh year. Some of you are perhaps more than that; and have you still a Saviour to seek? Oh do not delay. Jesus says, ‘Come unto me, and I will give you rest.’ ‘I love them that love me, and they that seek me early shall find me.’ ‘Seek, then, the Lord while he may be found, call upon him while he is near.’—*Juv. Miss. Mag.*

THE AUSPICIOUS TIME.

In one quarter idolatry is losing its hold on millions; in another, the savage is awakening from the sleep of centuries; here popery is falling off from a nation, as a snake casts its gaudy and shrivelled skin; there, philosophy is worn out with its ever promising but unsatisfactory illusions; and elsewhere, childish credulity is becoming a man, and putting away childish things. Every where are to be seen an impatience of the present, a deep presentiment that it is hastening to decay, and a spirit of inquiry, anticipation and change, looking out on the future.—*Harris.*

Editorial.

NATURE OF CERTIFICATES.

Different opinions are, no doubt, entertained in regard to the subject discussed by so able a pen in the first article in the present number of the Banner. For our own part, we have always regarded a certificate as essentially a mere statement of the condition of the person who receives it at the time it may be given. To this we consider every one entitled, as his character is as much his own as his money or any other possession, and no use he may *design* to make of it can authorize us to withhold from him what really belongs to him. Certificates we view as having no *prospective* bearing, but being purely *retrospective*, and no *subsequent* act can alter *facts* which have *previously* existed. According to the form adopted in our book of Discipline, and which corresponds with the true nature and purport of a certificate, all that is implied is a statement of an existing fact, which does not and cannot cease to have been a fact, whatever may be the subsequent conduct of the individual, or whatever may be the use he may make of the document. When a person presents a certificate, his conduct after its date should, of course, be ascertained. In accordance with what this may have been, should be the decision of his case. We have often been surprised at the *absurdity* of considering certificates as *good* for any time *after* their date, as if the future conduct of any one could be thus guaranteed. Our brethren of the Presbyterian Church append to their certificates the note that they are "good for *one year after dates*," but the day or the hour after a person has had one in his possession, he may act in such a manner as may entirely forfeit his character, and his certificate endorsed as *good for one year*, is really *good for nothing*. But we do not design to enter into any discussion of the subject, and only add, that as it is one of great and general interest, our pages are open for any suitable communications, either in favour of or opposed to the views of the highly respected writer of the article which we have now published.

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REV. WILLIAM WILSON.

We perceive by a letter in the N. Y. Observer, that the Rev. Mr. Wilson, of Cincinnati, has been figuring at a meeting of the Evangelical Alliance, in London, as "a minister of the Reformed Presbyterian Church." Whatever views may be entertained in regard to the propriety of the action of our General Synod in reference to Mr. Wilson, the *fact is certain*, that he has been declared by our highest ecclesiastical court to be no longer in our communion. The language of the Resolution adopted at the meeting of Synod held in Xenia, in 1850, and which was re-affirmed at the meeting held during the present year in Pittsburgh, is plain and decisive:—

"Resolved—That this Synod emphatically condemn the action of the Presbytery of Pittsburgh, at their *pro re nata* meeting, in the case before stated, [the reception of Rev. Wm. Wilson;] declare it to be legally null, and void of authority, and leave the said Rev. William Wilson in the same ecclesiastical position in which he had placed himself, without the communion of the Reformed Presbyterian Church, previously to the said action of the Pittsburgh Presbytery in his case. Him this Synod do not touch."

We republish this resolution from no feelings of ill will toward Mr. Wilson, in whose welfare, both temporal and spiritual, we would sincerely rejoice, but in order that his true position, in regard to the Reformed Presbyterian Church, may be known abroad and at home, and that it may be understood that the Reformed Presbyterian Church is not responsible for his character or conduct.

MR. CAMPBELL'S WORK ON MISSIONS IN INDIA.

The work which Mr. Campbell has prepared on Missions in India has lately reached us, and may be expected shortly to appear in print. It embodies a large amount of valuable and interesting information in regard to India, with clear and earnest appeals in behalf of its evangelization. It is designed to publish it in a handsome but not expensive style, and we hope it may have a wide circulation, not only in our own church, but throughout the whole land. Such a work is needed, and we trust it may be blessed as the instrumentality for reviving an interest in the cause of Foreign Missions, and leading to more fervent and constant prayer, and more cheerful and liberal contributions for its support.

RECENT INTELLIGENCE FROM INDIA.

As the present number of the Banner was passing through the press, letters were received from Messrs. Campbell and Woodside, dated June 23d, and June 20th. We regret to find that Mr. Woodside has again been suffering from severe illness, but we are thankful that he was "completely restored, and was enjoying as good health as he could wish for," at the time he wrote. A purchase was made, on very advantageous terms, of a place at Landour, as a refuge for the missionaries during the unhealthy season. A part of the expense has been met by some very liberal contributions already made for the purpose, but a large amount is yet required, which it is hoped will be cheerfully and promptly provided for so judicious an object.

THE EASTERN THEOLOGICAL SEMINARY.

The Eastern Seminary, having been transferred by Synod to the city of New York, will be opened on the third Wednesday of December, the time appointed in the constitution. The commodious session room of the First Reformed Presbyterian Church having been tendered for the purpose by the Trustees, will be used, for the present, as the Hall of instruction; and students are informed that opportunities for teaching, for colportage, and for other means of aiding in their own support, are liberally furnished in the city of New York.

Signed, by order of the President,

ROBERT J. BLACK, *Secretary.*

Philadelphia, Sept. 23d, 1851.

Several communications, with notices of new publications, are necessarily deferred for our next number.

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